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during retirement ; the good taste of history will in time relegate his faults of extreme old age and his peevish feebleness under provocation to kind oblivion. But not, perhaps, until the German emperor, the German people and the Chancellor's own family have made the only reparation in their power for sensibilities wounded by apparent ingratitude and a death embittered by resentment — to wit, a fitting and enduring monument of some kind, to keep always alive in the nation which he made the memory of Bismarck's preëminent services.

WILLIAM M. SLOANE.

Die wirtschaftliche Thätigkeit der Kirche in Deutschland. Von THEO SOMMERLAD. Erster Band. Leipzig, J. J. Weber, 1900. — 366 pp.

Modern scholars recognize that in the mediæval period church history cannot be differentiated from secular history and that the ecclesiastical hierarchy, the only organized state in existence, touching at numberless points the life of the growing nations, was a dominant factor in their development. Herr Sommerlad's book, as he states briefly in the introduction, is soundly based upon a realization of this fact.

This first volume of the work has two introductory chapters. In the first the author gives an account, based chiefly upon Tacitus, of the Germans before their contact with Christianity ; in the second he turns to the economic theories of the early Church Fathers, culminating in "the theoretical foundation of mediæval ecclesiastical socialism by St. Augustine." The remainder of the book, — about one-half, — dealing with the subject proper, consists of a chapter on the work of St. Columba and the Celtic missionaries, and another concerning St. Boniface and the Anglo-Saxon monks in Germany.

The author's introductory chapters lack strength and certainty of touch. The treatment of German institutions is radical. Herr Sommerlad rejects altogether the mark-system theory, as developed by Roth, Waitz and Maurer, and the modified form of the theory advocated by Lamprecht. In common with Hildebrand and Inama-Sternegg, he believes that land was held, not by the community, but by the individual — that society was based, not upon territorial, but upon personal, relations. But he presents no evidence adequate to uphold his theory.

The account of the economic doctrines of the Church Fathers brings out the repressive influence exerted upon economic development by the church, so far as her theories were carried out. It is

difficult to understand the failure to emphasize, in this connection, the doctrine as to usury. Sommerlad's treatment of St. Augustine is marred by the somewhat fantastic comparison with Karl Marx, and by a rather exaggerated estimate of St. Augustine's influence on the economic development of Europe.

When Sommerlad leaves origins and theories and turns to his subject proper, his work is more solid and convincing. The chapters on the missionary monks are based upon reliable secondary authorities—Rettberg, Hauck and Hefele, for instance—and upon honest study of the sources. Here, however, the reader wonders that an author who cites both reliable and untrustworthy sources—the contemporary *Life of St. Boniface*, by Willibald, and the almost worthless *Passion of St. Boniface*—should give no critical estimate of sources. It is strange, too, that he should make so little use of the capitularies of the Frankish kings.

The work of the Celts and the Saxons is treated with evident intention to avoid bias. The Celts gained a foothold among the Germans quickly, because they were independent, individualistic. The Saxons, bringing the Roman hierarchical organization, were able to retain the ground gained by the Celts as they, with their loose organization, could not have done. All the missionary monks furthered the economic development of Germany, through colonization and through the foundation of industries. These are familiar facts which Herr Sommerlad's investigations have simply served to corroborate.

His most valuable work concerns the relation of the church to property, especially to land. He treats clearly and well the laws of inheritance, the economic significance of the increase of church estates, and the so-called secularization of church lands in the eighth century. This so-called secularization was, as he shows, simply a forced loan—an arrangement by which the king gained land with which to pay his soldiers, while the church received a guarantee of ownership and a yearly payment for the use of the land. This is interesting for its bearing on the military and financial systems of the Frankish kings, as well as for the light thrown on the management of church lands.

ELLEN SCOTT DAVISON.

COLUMBIA UNIVERSITY.